# PULPIT AND STAGE.

Frothingham on the Ethics of Sabbath Performances.

## EUROPEAN VS. AMERICAN SUNDAYS.

The Manager of the Grand Duke's Opera House on Sinful Amusements.

Mr. Stuart Robson in a Light Comedy Vein.

Childlike and Bland Remarks by a Sexegenarian.

#### BOSTON'S THEOLOGICAL THAW.

The sermon and sentiments of the Rev. Mr. Tal mage, made public in last Sunday's HERALD, are still the universal theme of discussion. Letters continue to pour in with great rapidity and generally adverse to this now famous clergyman. Oc-casionally he finds an ardent defender, but not Rev. Mr. Frothingham, the most advanced leader of liberal thought in the Protestant Church in America, gives weighty reasons for his opinions in the communication printed below. And "T.," the spondent who berated Mr. Talmage so hard a few days since, now returns to the attack and lyn divine. Mr. Stuart Robson, a well known comedian, claims Mr. Talmage as a brother actor. And the boy manager of the Grand Duke's Theatre, who was formerly a bootblack, and whose ne is Mr. Thomas O'Brien, attempts to castigate the pastor who has succeeded so well in getting

Frothingham on Sunday Amusements TO THE EDITOR OF THE HERALD :-

As you have printed some rather incoherent expressions of mine, elicited by one of your re-porters, on the Sunday amusement question, you will, perhaps, be willing to publish a thought or two, better considered, on the same subject.

The point presented by your reporter was the expediency of encouraging or of discouraging Sunday evening concerts of the character recently offered by Mr. Strakosch and other musical di rectors of character and taste, and I had no hesiation in cordially approving of such attempts to adorn and improve what in many cases are idle. or worse than idle, hours. But the discussion has already strayed far beyond that line, so far that the whole subject of Sunday amusements is under consideration. This subject is by no means a simple one. Putting ecclesiastical prepossessions aside, and looking at the matter with absolute candor, as a concern not of the Church, but of society, the difficulties it presents are neither few nor light. The questions raised are no other than these :-What is the best use to make of Sunday? How shall we improve a seventh part of all our time? How shall we rescue from waste or wanton abuse a number of precious hours which are now by tice set apart from ordinary time and from secular occupations? At present the Sunday is merely secluded—shut off from the week by a wall guarded by police. Such human nature as tries to get in destinely is regarded with suspicion, and, if practicable, hustled out.

Religion claims the day, but does not, and from the constitution of the human mind cannot, use t. At most it occupies but four or five hours. Let it be welcome to all it needs; but what disposition shall be made In Europe the leisure hours are given up to social recreation, enjoyment in the open air, at places of entertainment, coffee es, gardens, theatres; not without abuses and excesses certainly, out with no more of them than may be complained of in communities where the day is kent under severe restriction. Sunday in Paris is probably no worse than Sunday in New York, if it is as bad. But the introduction of the European Sunday here would be open to serious objections. It is native there to the soil, and the genius of the people, usage and tradition favor it. The French, Italians, Germans enjoy simple pleasures, and know how to spend leisure innocently. They recreate themselves on holidays. The only system that is native here is the Puritan. Our population is mixed, and the foreign part of it is and loose. We do not enjoy simple pleasures, and leisure time is apt to be vicious time. The adoption in America of the French or German Sunday would probably be followed by a license that re-

It is the duty, as it seems to me, for thoughtful people to find a way, if they can, out of this dima. To use the day without abusing it, ecclemastically or otherwise, sanctimoniously or !icentiously, plously or impiously, superstitiously or recklessly, is the problem, and a momentous prob-

If we could assume the Sunday to be within the control of the right-minded portion of ance might be made gradually and innovations adopted one by one as necessity, not as sweeping logic, suggested, the case would not present in superable difficulties. Religion need not fear fatal encroachment on her own territory. The religious portion of the community will have their full Ubraries be opened for a certain number of hours on Sunday has been safely conceded. The proposal to open galleries of art had been acted on and without detriment to any good interest. Now comes the cry for music-the finest, subtlest, most cheering and enlivening of all civilizing influences. No harm can come of allowing that a place with suitable restrictions as to its ciations and accompaniments. Can the manvallable in the work of entertaining their unoccupled or overworked fellow citizens ? Let permission be granted them to do it, on condition that the entertainments offered shall be of a character to enliven and amuse, without degrading. All this would be consistent with a strict moral and police supervision, even with a Puritanical determination to suppress rioting, drunkenness and debauchery. Cannot the people instruct and cultivate themselves without letting in horde of savages? Must they forego innocent recreation and harmless amusements because vice of every kind will demand permission to make victims if they do not ? Must they shut the door in the face of the good angels, because the evil spirits will at the same instant knock loudly to come in? Practically this is absurd. We guard other days. Why cannot we guard Sunday? Society protects itself on secular days when its material its intellectual and moral interests are at stake! At present public opinion protects religion against assault one day in the week. Why may it not protect culture and decency and intelligence from sault on the same day, throwing the same defence around several great concerns in place of one

Our Sunday is too precious to be sacrificed either to the "world, the flesh and the devil," on the one side, or to theology and the Church on the other. It belongs to man, to humanity, to culture, intelligence, the refreshment and invigoration of the rational faculties, and to the instrumentalities by which these are reached. They who refuse to make any terms be-tween the Church and the world, who hold that the old war between God and man must be fought out till one or the other conquers, will naturally insist on the dividing line between the first day and the other six, and will strongly repel all intrusion of rational elements upon the consecrated time devoted by the Lord's appointment to His holy battle. But they who believe that God and

man hold friendly relations, cherish a common cause and have at heart the same great intereststhat religion has allies in science, literature, art, cheerfulness-will let in at least so much of the rational element as will co-operate with the divine purposes in elevating the condition of mankind, doing what they can, as in other departments, to distinguish helpful from harmful things. In conclusion let me express my satisfaction that the Herald has opened this discussion and my belief that it will exert a beneficial effect on the popular mind. Faithfully yours, O. B. FROTHINGHAM.

wp." to "C." TO THE EDITOR OF THE HERALD:-

In this morning's Hebald "C.," the champion of brother Talmage, pays his respects to various parties who have objected to cierical invective. This much is his right, especially if he is wounded; but actor nor a preacher he is the only competent judge in matters relating to either? If not a builder why does he build? True, he says he is very "fond of theatrical performances and specthis confession, together with his correct description of cancanism, makes him in reality what he can only make me by inference—"a hanger-on of second rate theatres," or, it may be, of some second rate church, as his misstated excuse for the Brooklyn divine would seem to imply. Is he not the Rev. Talmage's vituperation, that gentleman's excitement of the moment," for what was really and deliberately planned, in answer to inquiries and deliberately planned, in answer to inquiries and which was elaborated in two or more consectutive sermons? Is he not himself "absurd" in falsely stating that "T." put "the theatre on equal footing with the Church of Christ," when what "T." did do was to deplore the fact that there was so little of the Christian spirit left in the hearts of many so-called ministers and so great a neglect of ministerial duty. Mr. Talmage and his champious make themselves "ridiculous" when they process charity and practise hate. They make war and then wonder at the absence of peace. Give us more of that "good will to men," if you wish to reform. The weapons of bigotry and cant are no longer effective.

Two preachers went to the deserts of Nevada, where they found a wide field for reform. One, a Puritan, abused everything and challenged the hatred of everybody. He sung his long metres to a comfortless few, and in time, in despair, gave all over to the wicked. The other, a liberal gentleman, spoke well of everybody, visited the needy, comforted the afflicted, smiled on humanity, wen the love of the rade people around him, and had his reward in their love, attention and allegiance. The one repelled; the other converted. Meeting, one day, the Puritan complained to the other, saying:—"firether, this is a heathen country, and I leel the importance of preaching its Gospel to this people, but I have no success." Said the wiser man, in reply:—"The preaching is easy enough and success easier, it you will do as I do. Don't drive them away, but go out and corral "em." and which was elaborated in two or more consc

do. Don't drive them away, but go out and corral 'em.''
So, Mr. Talmage, if you will exercise good sense, good heart, good words, good method, you will accomplish your purpose and have no quarrel with theatres or with theatreal people. They have never presumed to be perfect nor tree from the stains of the world they inhabit. They have never wished for more than their due, nor have they ever cooled church practice in decrying all other mettutions save their own. Nor has the bugbear of Sunday amusements any encouragement from actors. On the contrary, they are directly opposed to them and strongly in favor of sunday for Sunday's sake, and of the Subbath for the good of the Church. But they rightly prefer to be enlightened by a Hepworth, a Houghton, or any of the great and theral ministers than deflied by a Talmage or denounced by his cohorts.

"C." is just in saying that the "people will have amusements" and correct in his appeal to moral men "to uphold legitimate drama and encourage honest talent," with a view to elevating the profession to its "proper position." Amen. Mr. "C." To make the best of what is lote, for to suppose the theatre, more than other resorts, is the cesspool of vice, or to confound our many respectable establishments with the dives and cellars and cancan halls, or to denounce the good and bad alike sonly to let loose an impure stream of ignorance.

can halls, or to denounce the good and bad alike, is only to let loose an impure stream of ignorance which, if the good people of the amusement world retain one particle of the spirit of self-defence must be "turned backward to besmear the wretches who poured it forth."

#### The Manager of the Grand Duke Theatre is Excited.

TO THE EDITOR OF THE HERALD:-I understand that a certain Dominie Tallrage, residing over the river, in the City of Churches, has seen fit during his last Sunday's genufications to question the morality of the performances transpiring at this theatre. Let me squelch him, effectually and forever! We have on our file of applications an epistle signed "T. D. T., a minister tne Gospel, looking for a bald sensation," and asking us whether we were in want of a tight rope or trapeze performer; if so, what were our terms? The writer of that epistle alleged that he could doff the tights and spangles for the clerteal robe and surplice with the same agility that the harlequin in the pantemime displays when he defly transforms the black prince into a piece of animated mosaic. They say, Mr. Editor, that consistency is a jewel. If this is at all true how many sensation preachers are there who should even deny themselves the ornament of a plain gold ring, so great should be their abhorrence of jewelry. If Dominic Tallrage would only favor us with a visit during the forthcoming week we might be able to give him a few valuable hints that, practically applied, might have a tendency to revive the drooping fortunes of his Brooklyn establishment and raise his performances to the dignity of legitimate business. He need have no lears that his rope or trapeze performer; if so, what and raise his performances to the dignity of legitimate business. He need nave no lears that his
olimetory nerves will be obnoxiously offended or
that his morally sensitive ear (?) will be assailed
with immoral or profane epitaets, since our establishment is a paragon of cleanliness in a moral aswell as sanitary sense. We preach the sublimest
philosophy, and moreover (and this may be a comparatively new proposition to the Dominie) we
practise what we preach. During a recent Sabbath day visit to the City of churches we happened into the Dominie's lyceum and was astounded at the want of discretion and experience
shown by the manager. The house was dark and
gloomy, the audience "a beggarly array of empty
benchess" and the whole surroundings such as would
impress the stranger that (the Dominie off the
stage) it was a church or place of worship.
Under these circumstances we ask how does he
ever hope to succeed? With the sincerest sympathy with the Dominie, THOMAS J. O'BRIEN,

Manager Grand Duke Theatre.

BOX OFFICE, GRAND DUKE THEATRE,

NEW YORK, NOV. 19, 1874.

### Stuart Robson Claims Talmage as a Brother Actor. New York, Nov. 20, 1874.

TO THE EDITOR OF THE HERALD:—

Is it not time for the adherents of the theatre to leave off abusing poor Mr. Talmage? If his intellectual equals were simply engaged in replying to the comical charges of this clerical comedian it would afford us all some little interest and no end of fun; but, to quote the Evening Telegram, "Why use a big sledge hammer to crack a filbert?" If good Mr. Beecher, who has often said some of the cleverest things in denunciation of wicked stage plays, could find time to give the drama an elaborate rap, there would be some reason for the theatre folks to get mad and bring their best warriors to fight him; for, in spite of his misfortunes, hells a great man, and has yet strength enough to hit the actors some hearty cracks. As for myself, I c nnot find t in my young heart to say a single unkind word to hearty cracks. As for myself, I c nnot find it in my young heart to say a single unkind word to Brother Talmage—he has long been regarded at a member of my profession—although an actor of limited abilities. He is rather hasty, I think, saying ill-natured things about his brother play ers; but even in this he has unconsciously brough some advantage to our cause, for the theatres of Brooklyn, which before the performance of the first act of his Sunday farce were comparatively deserted, are now filled to their utmost capacity and to Brother Talmage more than any other actor is to be attributed the improved fortunes of the rival managers. Truly, STUART ROBSON.

## An Old Man's Complaint.

TO THE EDITOR OF THE HERALD:—
Having read the discussion between the "pulpit" and the "stage" on Sunday amusements it while every man bas a right to amuse himself in any way be may think right, provided he does not nteriere with the rights of others. In view of this, I would ask if performers in theatres have any rights which Sunday amusement seekers are bound to respect. What is amusement to them may be death to the weary performers. Those ministers who profess Christianity and are so an vious about the Sunday amusements of the unterrified (for they speak of the frequenters of barterrified (for they speak of the frequenters of barrooms on Sunday) ought to extend some of their
Christian sympathy to the wearers of the "sock
and buskin." Are they to be compelled to work
on Sunday like the employes on the city railroads?
These men have no Sunday; they have no choice;
they must do it or starve; the sin of Sabbath
breaking is on the corporations, it they had any
souls. The same law which says, "fhou shalt not
steat," also says, "Remember the Sabbath Day,"
&c., and, while binding their employes not to
steat, these corporations by in the face of the
Almighty by ordering their servants to break the steal, these corporations by in the lace of the Almighty by ordering their servants to break the Fourth Commandment. Can they expect them to keep the Eighth? The weary stage horses and their drivers have one day in seven to rest; a man may go to hear a sensational preacher for the same purpose that he goes to a theatre; but no man or men have any right to compel the per-former in the pulpit or on the boards of a theatre

to break the Sabbath day. One of your correspondents quotes Aristotle about choosing the least of two evils and distorts the philosopher's meaning. No man is compelled to choose either of them; he can avoid both by choosing neither. We are comdents quotes Aristotle about choosing the least of two evils and distorts the philosopner's meaning. No man is compelled to choose either of them; he can avoid both by choosing neither. We are commanded by the abostle to avoid the appearance of evil; but perhaps the reverend writer don't believe in the Naw Testament. Such is the impression conveyed by his letter. I once heard of a clerical "Don Juan" who rejected Paul's teachings because, he said, Paul was inimical to women. But, after all, whether a man goes to church on Sunday or stays away don't amount to much if he neglecis those duties which are incumbent on all men. We are commanded, according to our means, to feed the hungry, clothe the haked, speak a kind word to the ialien and inebriate and succor the helpiess. "Go and sin no more, lest a worse thing betail thee;" "masmuch as ye did it not to onejof the least of these ye did it not to me," are the words of Him who "spake as never man spake." I do not condemn theatre-goers; many better men than I am patronize the theatre. I don't go because I never acquired the habit; consequently I have no taste for that kind of amusement; but it is very injurious to a youngman to waste his time by constant attendance at a theatre when he might employ it more profitably in improving his mind and fitting himself to succeed in life, which can only be achieved by self-denial, perseverance and economy. This I know from experience and observation. Young men who waste their time at theatres never achieve independence, but eventually, in too many instances, become a burden to their irlends or the city in which they live. Ask any of the self-made men of New York how they attained their present position, and they will not tell you it was my irrequenting the theatre in their youth. Young men should acquire independence first and go to the theatre afterward when they can afford it.

The Young Man Who Likes "Macheth."

The Young Man Who Likes "Macbeth." TO THE EDITOR OF THE HERALD :-

In your issue of yesterday is a letter from Miss Clara Morris, in which she asks for the name and address of the "young man" referred to by Mr. Talmage last Sunday morning in his denounce ment of the stage. In answer thereto I will say (with your permission) that I am well acquainted with the aforesaid "joung man," and know his love for theatres is so and know his love for theatres is so great that he will sometimes neglect his business in order to gratily it, and I believe—indeed I know—that his morals are not as pure as they were. But I can assure Miss Morris, upon the strength of his acknowledgments to me, that it has not been through seeing "Macbeth" or any like play, and although he has seen the former thirty times or thereabouts, it has not been in one theatre, nor even in one city; and his opinion of it is such that, if it is put upon the stage of any theatre in New York or Brooklyn this sea on, he will most surely go and see it in spite of all Dr. Talmage can say or do. I say jurther that, owing to the fact of his having seen "Macbeth" performed so often, he has acquired a love of elocution and oratory, and can no longer stand Dr. Talmage's blustering, but is a regular attendant at H. W. Beecher's church. I vouch on my honor for the truth of the foregoing.

NOVEMBER 21, 1874.

"Stage and Pulpit."

#### "Stage and Pulpit." TO THE EDITOR OF THE HERALD :-

"Consistency is a jewel," and perhaps it may be justly said there are but few who exercise that attribute to any considerable extent; but we have recently been treated to a fresh illustration of the inconsistency between words and actions by the Rev. De Witt Talmage, who invites his audi-ence to listen to the sweet strains of Arbuckle's ence to listen to the sweet strange in which he so se cornet on the same evening in which he so se verely denounces the evil influence of the stage.

W. A. E.

#### SUNDAY CONCERTS.

The following programmes have been prepared at some of the places of amusement for this (Sunday) evening's recreation:-Grand Opera House, Theatre, "La Grande Duchesse;" Terrace Garden atre, "Uttimo;" Stadt Theatre, "Fiedermaur;" Bowery Theatre, sensational dramas; Tivoii Theatre, concert. Italian Opera, "Il Trovatore;" Terrace Garden

#### PURITANIC ICE MELTING.

Sunday Amusements for Boston-The Theatrical Managers Watching the Experiment in New York—Harum-Scarum Views of a Sensational Di-

BOSTON, Nov. 18, 1874. The Sunday amusement contagion has reached Boston, and it is not among the improbabilities that there will be full-blown dramatic entertainments here on the sacred day before the long winter evenings are over. I have been around to see the managers of the different theatres, and I find all of them are rather shy of expressing an opinion at present. They seem to be awaiting the result of the experiment now going on in New York before they can gather sufficient courage to introduce the innovation here. Mr. Cheney, the proprietor of the new Globe Theatre, which is frankly admirs that he has given the matter considerable serious attention, but he is not yet prepared to express himself definitely. Mr. Field, the manager of the Museum, is also "on the fence," or at least he don't care to say anything at present. Until within a year or two the Museum was so radically Puritanical that it adhered to the old orthodox creed of closing up Saturday evenings. Mr. Kimball, the owner, finally fell into the line of progress, and the Museum is theatres. The manager and the owners of the Boston Theatre, while they are reticent in expressing their opinions, have very quietly and shrewdiy

SOUNDED PUBLIC SENTIMENT SOUNDED PUBLIC SENTIMENT
by giving Sunday evening concerts, the sacred nature of waich is at least open to criticism. They
were inaugurated last Sunday evening, and it is
given out that they are under the auspices of Mr.
Napier Lothian.

THE IDEAS OF A SENSATIONAL DIVINE.

Napier Louisid.

The ideas of a sensational divine.

Among others whom I have talked with on the sil-absorbing topic of the period is Rev. Henry Morgan, the well known pastor of the Morgan Chapel. Mr. Morgan, it is well known, is the very essence of pulpit sensationalism, a fact which he does not deny, but rather seems to glory in. The daking tites of some of his lectures—"Fast Young Men," "The Railroad of Life," "speckled Bird," &c.—are indicative of the fact that he is a man of the period.

More Earnest Freachers Needed.

"My idea of this matter," said Mr. Morgan, "is that the preachers are not wide awake enough for the times. If they would be more earnest and hearty in their work Sunday amusements would

that the preachers are not wide awake enough for the times. If they would be more earnest and hearty in their work Sunday amusements would not be needed." Referring to his own novel style of enforcing the Gospel and attracting the attention of his hearers, he showed me an attack which had been made upon him by Professor Christileb, when in this country, and also by Rev. Dr. Prime, of the New York Observer. The attack was made over a year ago, but it had only recently met the eye of Mr. Morgan, and when I called upon him he had just prepared a reply. The attack consisted of a letter written by Dr. Prime, in which he detailed a conversation with Professor Christileb. He said he asked the Professor to give him his first impressions of the New World to which he had come, believing that among all who were brought here by the Conference of the Evangelical Alliance none possessed more learning and moral worth or stood higher in the esteem of Christian people. The Professor, it seems, had been to Niagara and to Boston, and what pleased him most he had heard and seen at the Falls, and what grieved him most he had heard and seen at the Falls, and what grieved him most he had heard and seen at the Athens of America. The Professor said he spent.

A SABBATH IN BOSTON, and was there a stranger. Arriving at a hotel on Saturday evening, and having no knowledge of the churches, he worshipped in one in the morning, at another in the atternoon, and hearing that a remarkable preacher was to speak in Music Hall he turaed his steps thitner in the evening. A vast crowd thronged the house, thousands on thousands, one of the largest religious assemblies he ever saw within a house. The subject was "Speckled Birds," or something of that kind, and the Speaker professed to be aiming at doing good and promoting religion. "But," said the Professor.

"it was a wretched caricature of religion, the most horrible tirade, disgusting by its vulgarity; turning the most serious things into ridicule; convulsing the audience at times with laughter, and giving them no idea of the serious nature of the great subject to which their thoughts should be directed."

Professor Christileb dwelt long and carnestly on this discourse, which he arms and carnestly on Processor Christleb dwelt long and carnestly on this discourse, which he evidently regarded as a type of the sensational pulpit or the United States, and he frankly declared that the lowest German theatres are not so demoralizing as the preaching he heard that night in Music Hall, in the city of Boston.

Dr. Prime assured him "that it was not a type of the preaching in Boston or any other city; that

the city of Boston.

Dr. Prime assured him "that it was not a type of the preaching in Boston or any other city; that the man who thus took a public hall and drew a crowd by his eccentricities did not have the countenance of the intelligent and judicious Christian people of any denomination; he was on his own nook entirely, and no just impression of the American pupit was to be formed from a performance such as he had described in Music Hall."

Dr. Prime continues, "The Professor went back to Germany. But when I saw in the daily papers of this city an advertisement that the same man would speak on Sunday evening in Cooper Institute I went to hear him, and if I give you a brief description of what I saw and heard it must be in the Spape of a confession, for I was never in a in the snape of a confession, for I was never in a place before where I was more heartly asnamed than when I sat in the hall of the Cooper institute on that Sacoata evening, listening to what pro-

lessed to be a religious discourse.

"At the door I was informed that the price of admission was twenty-five cents. Handing three ten-cent stamps to a man standing inside, he returned me five cents change, and at the same time a lithograph likeness of the preacher; and

lof it was the portrait of the man himself, who took my money and gave me the change and picture! This was a curious beginning. The novelty was certainly amosing; a preacher pedding his portraits for pay at the door of his lecture room on a Sabbath evening. It did not promise well for the discourse, but I was now literally 'in for it,' and took my seat with 2,000 others.

"Presently the speaker entered upon the platform and announced his subject for the evening, "why Bachelors Ought to Marry." Preliminary to the discussion he gave a history of his own career in Boston, where he said he enjoys the confidence of the best and most distinguished pastors of all denominations. No newspaper, secular or religious, had ever speken a word against his course, which was to reach the masses with the Gospel; to bring religion to those who will not go to the churches to get it; to give it to them in a manner that diver's them—makes them laugh now and then—and so induces them to come again and again. His audiences advertise him. He had made several thousand dollars by such preaching, and had bought a church, which he should give to the Young Men's Christian Association. And when he had sufficiently exhibited his object he went at his subject, and gave the reasons, first, why men do not marry, and then why they should.

"As I took no notes it is quite out of my power to repeat the points he made. His manner was bold, blatint, impetious, and his language coarse, reckless and often very irreverent. His aim was to raise a laugh, and in this he was constantly successful. The staiest anecdotes—especially at the expense of women—were received with rounds of applause; and, whenever a hit was made so near to the indelicate that the alusion of no account. Han she he he miles of the pit in a theatre when the boxes are compelled to get behind their fans.

"As an argument in favor of marriage it was of no account. Han he been employed to turn it into rificule and give young men an idea that they had better keep out of it, he would not have

precisely the type of his argument—he recommended a pil, something to be taken, although not agreeable, but on the whole necessary and expedient under certain circumstances.

"Now it is barely possible that such a discourse by a man calling himself a Gospel minister may be salutary and becoming the Sabbath day and the cause of religion. But it does not strike me so. It was sprinkled with flings at respectable pulpits, at rich congregations; it was fitted to indame the laborer against his employer, and unbinshingly advocated something very like communism of property, and it there was a word or thought likely to reach the conscience of men as sinners, or to enforce moral obligation on man as a creature of God and a subject of his law, I have forgotten it. Yet I would not do him any injustice, and it may be that his manner and his matter are so abhorent to my tastes, and contrary to all my ideas of what religion requires in its teachers, that I may have been disgusted with what others approve. Professor Christileb expressed my mind exactly when he said the lowest German theatre was better than such preaching.

"Are the masses to be reached and saved by such measures? My heart and my flesh cry out, No! a thousand times, No!

"Hove fun, and laugh as much as any other man who has as much serious work to do. But there is a time to liftigh. And a place.

"Burlesque—Worcester's dictionary defines the word: Tending to excite laughter by contrast between the subject and the manner of treating it; comic; sportive; jocular.' This is precisely the description of the performance I attended, and against which I have here entered an earnest and sincere protest."

"Mr. MORGAN'S REJOINDER.

"This is my reply," said the sensational divine. Progress is the watchword of the hour! 'I will overturn, overturn, overturn, saith the church hive. Honey bees cannot expel them, but heads in the surface of manking more infidels than all the sclentists combined. The religion that can meet the wants of manking the drinking, the licentiousness—a

There is great prejudice against what is called sensationalism; yet live religion must be sensational abund was sensational when he danced before the Lord.

before the Lord.

JESUS CHRIST WAS SENSATIONAL
when He wept over Jerusalem. Augels are supposed to be sensational; they rejoice over repenting sinners. When the joundations of the world were laid the inspired poet says, 'The morning stars sang together and the sons of God shouted for joy!' I affirm that the pulpit should be sensational and not a tombstone. Tombstones preach stars sang together and the solar of God models of for joy! I affirm that the pulpit should be sensational and not a tembstone. Tombstones preach to dead folks. Want of heart has already killed the Reformation in Germany. Yet you quote, sir, a German theologian as my censor—a man knowing nothing of the American idea. His condemnation of the applause of 'thousands upon thousands' in Boston Music Hall ought to be to my honor rather than discredit. You say I was 'Rollo, Blatant. Imperious;'

sands' in Boston Music Hall ought to be to my nonor rather than discredit. You say I was Bold, Blatant, IMPETUOUS;' the same might be said of Knox, Luther and Whiteheld—greatest of preachers. You speak of burlesque in the pulpit.' What can be a greater burlesque that the insincerity of many men of your profession? You profess that the salvation of a soul is worth everything—worth more than a kingdom; that a lost soul is the greatest of all losses. Yet how indifferent! What zeal do you exhibit? What agony for the lost? What groads, signs and bitter tears? An! sir, is not this burlesque indeed? You hint at 'something like communism, fings at respectable pulpits and rich congregations.' I confess to the charge. Christ was thus charged. We worship not the God of glory, but of gold. Not the king of heaven, but the money king. Wealth holds the pew; it muzzles the pulpit. With a carpenter for its clonder, fishermen for its disciples, a tent maker for its chief apostle, gospel preaching has now become aristocratic and exclusive. Where is the church that would welcome the workingman in his blouse? Hear it, on ye preachers! Unless the laboring man finds a gospel that will give him social equality and unloose the heavy burden, and pronounce for manhood sovereignty, soul recognition and soul equality before God, irrespective of class, castle, cloth or gold, Re will stay at home; nition and soul equality before God, irrespective occase, caste, cioth or gold, Re with stay at home; churches wit be deserted. Now I ask, What is your sect or Church doing for the masses—"fieterogeneous masses," called in derishup? Where are the great congregations of the poor? Does your manner of preaching reach one out of twenty of the population? Where the once great revivals? Great anniversary occasions? Where the zeal, the deep conviction, the noble self-sacrifice, humility and charity?

deep conviction, the noble self-sacrifice, humility and charity?

SHADES OF THE PURITANS!

has it come to this? When a man is found to attract non-church goers and gather two or three thousand persons on sunday night in Cooper Institute, right in sight of open shooting gatheries, dance hails, lager beer concerts, "Black Crooks," and a thousand drinking saloons, all in full blast, and constrain that audience to respond, almost to a man, to every noble appeal of moral sentiment for temperance, religion, humanity and God, then, sir, a las! there is not wanting an editor and orthodox divine to stand against the tide; to throw mimself into the breach and cry, with all the lamentation of Job, "My heart and my flesh cry out! Saved by such measures so abhorrent to my tastes? No, no! a thousand times no! Better than such preaching is the lowest German theatre,"

On ten it not in the streets of New York; publish it not in the Bowery, lest the Five Points rejoice, and the enemy cry "Ha! ha!" You speak of the "indeheate;" of ladies covering their faces and applause from the bit. I pronounce the insinuation false and a slander upon the audience.

"EVIL TO HIM WHO EVIL THINKS."

You repeat, with seeming surprise, that "no pastors, no newspapers secular or religious," had spoken a word against me in Boston. My answer is this:—"They know me," You do not know me, and I fear you are incapable of comprehending my motives.

Now, sir, I make this proposition:—If you and

motives.

Now, sir, I make this proposition:—If you and

Now, str. I make this proposition:—If you and the ministers of the denomination you represent will for one year curtail your expenses, divide your salaries, give up watering places, spend your vacations with the poor and for the poor, and give the Gospel a hearty trial for one year, then will for the for a lifetime. I will not lecture; I will preach the Gospel—the whole Gospel and nothing but the Gospel—the whole Gospel and nothing but the Gospel—so long as life and health are spared me. Furthermore, if you will honestly and conscientiously promise twelve months of faithful, realous labor lor a genuine revival of God's work in the hearts of men, then I will make a still greater sacrifice. I will immediately sell the church obconscientiously promise twelve months of faithful, Zealous labor lot a genuine revival of God's work in the hearts of men, then I will make a still greater sacrifice. I will immediately sell the church obtained by my lectures, and all the property i have, except the dwelling I live in, and with the proceeds place fifty evangelists in the field for missionary and revival work. Yea, I will gladly do it at a cost of \$50,000. Now let us try the experiment for one year. Who will say "Amen?" If 300 preachers will do it for one year then their example will be contagious; the flock will follow the shepherd. A general awakening will be the result. New hands will enter the fleid; the 300 will increase to more than 3,000 the Arst year. If they increase in the same ratio for ten years then the world's population will be met. What fruit from the efforts of 300 men! One year of laith, of sacrifice and prayer! One year of swing in tears! One year of the treading the lanes and alleys and treading the thorny paths of the Saviour! One year—only just one year—when He has suffered so much—suffered, bled and died for us. One short year—while He stands interceding forever at the right hand of the Father. One year of earnest planting, then cometh the harvest. And what a harvest! What blessings on the faithful three hundred! What mourners will be comforted; what tears will be dried; what prisons will be comforted; what tears will be dried; what prisons will be comforted; what tears will be dried; what prisons will be comforted; what the said what inebriates reclaimed! What a harvest! What blessings on the faithful three hundred! What incorners will be comforted; what cars will be dried; what prisons will be comforted; what the said what inebriates reclaimed! What a higher with every hood of time, dashing against the citades of sedemption shall sweep into every corner, cleansing every pollution, rising higher and higher with every hood of time, dashing against he citades of sin, sweeping them from their foundations, and striking at las

### CORONER CROKER'S BAIL.

Application for the Production of the Minutes of Evidence Taken Before the Grand Jury.

#### ARGUMENT ON MOTION TO BAIL

#### Opinion by the Court Reserved.

It was rather an unexpected move in the tactics f counsel that brought the application for the bailing of Coroner Croker before Judge Barrett in the Court of Oyer and Terminer yesterday. The sudden adjournment of the Court on the previous day, when it was intended that the application ould have been made, and necessary argument had thereon excited considerable comment in political and legal circles. It was a surprise, therefore, when it was understood about the City Hall and the Court building that Judge Barrett would open the Court at eleven and hear motion of counsel on the question of bail. At the opening the attendance was very slim, but it being bruited abroad that Mr. Croxer had been brought to the Court from the Tombs in a very brief time the Court room was crowded.

Judge Barrett promptly came on the bench. District Attorney Phelps and Mr. Croker's counsel were also in attendance, and as soon as an order was given by the Bench that Mr. Croker should be brought into Court the proceedings commenced. A PRELIMINARY MOTION.

Mr. John R. Fellows, addressing the Court, said: --Your Honor, in the matter of the application to admit Coroner Croker to bail we desire to submit a preliminary motion for the production of the minutes of the Grand Jury and a list of the witnesses before them at the time of finding the in-dictment. We are not aware of what the minutes disclose; they may be unimportant, and the hat of witnesses may be enough for our purpose. but it is important that we should have that list, as certain omissions of testimony before the Grand Jury-the method in which the indictment was found, and irregularities attending it, will form part of our argument upon the motion.

District Attorney-It is not necessary or proper that the minutes should be made public for any purpose. I suppose if, for any purpose of his own information, the Court desires it, they will be at his service.

Mr. Fellows went on to cite a decision of Judge Pratt in The People vs. Lowden, in which a list of witnesses against the accused before the Grand Jury was ordered; and The People vs. Hyler, in cused is entitled to such list where there was no preliminary examination and when motion to bail is made. District Attorney Phelps said the Court was un-

doubtedly entitled to the minutes, and would consider nothing else after the indictment. If that is sufficient to warrant the indictment of course the Court proceeds on that assumption. It is only where the Court finds the testimony sufficient to warrant the indictment in a serious case like this that the Court will admit to bail.

As to the minutes Mr. Phelps said:—I have not examined the minutes. The District Attorneys of this Court do not keep minutes of the testimony raken before them

taken before them.

Mr. Fellows—I suppose the minutes taken
merely give the names of the witnesses and the
fact that they appeared and what disposition was

merely give the names of the witnesses and the fact that they appeared and what disposition was made of the case.

Judge Barrett—That seems contrary to the statute, which says that the Grand Jury may appoint a clerk and keep a record of the minutes of evidence before them.

Mr. Phelips—The practice has been as I suggest, whether proper or not I will not now discuss. It seems now impossible to comply with the request, or to ask the Grand Jury what took place before them. How these proceedings can be disclosed by the list of witnesses I cannot see. The object of the application seems to be to make some comparison between those proceedings and these before the Coroner throse proceedings and these before the Coroner can be considered by the Court at all. I I am correctly advised, what purport to be the depositions taken before the Coroner were not reduced to writing or subscribed until the jury were discharged and the Coroner's jurisdiction over them at an end.

Mr. Fellows—We say the testimony before the Grand Jury was wholly insufficient in law, and did not Justify the Grand Jury will prove the proceedings and did not Justify the Grand Jury will prove the proceeding the grand Jury was wholly insufficient in law, and did not

DOT JUSTIFY THE GRAND JURY IN FINDING AN INDICTand that on such evidence the Court would be compelled to direct a verdict of acquittal, and we want too her of men. compensed to direct a verdict of acquittal, and we want the list of witnesses to make that lact apparent. The Grand Jury have no provision for a stenographer, and find it impossible to take down the evidence, so that our application is virtually for a list of witnesses.

Chaton—We want the minutes, such as they are. I entirely agree with Your Honor, that it is the duty of the Grand Jury to keep minutes of

Judge Barrett-My present impression is that the prisoner is entitled to a copy of the minutes. The court may, of course, of its own motion, in-spect the records of the Grand Jury, and in the spect the records of the Grand Jury, and in the exercise of its discretion, on proper cause shown. It must a copy to the prisoner. But whether it is a matter of absolute right in all cases, on demand, to have a copy of these minutes, I would prefer to look into before deciding. But I concede you have a right to a copy on good cause

ARGUMENT ON THE MOTION TO ADMIT TO BALL.
After some further discussion it was decided
go on with the motion, the Court to decide

Monday.

Mr. Clinton then produced the minutes of evidence before the Coroner, and Mr. Phelps objected to them as before, and after a long discussion it was decided and admitted that the minutes as written out by the stenographer were correct and proper ground for the motion, but the Court had no doubt it was the duty of the Coroner than the minutes reduced to writing and read

to have the minutes reduced to writing and read to the witnesses before the proceedings closed, and that the practice of having a stenographer was not contemplated by the statute.

Mr. Chinton then went on to cite authorities.

Mr. Pheips said to save time he would concede the inherent right of the Court to admit to ball when the indictment is for murder.

Mr. Chinton—As there are thousands of authorities in favor of it and not one against it, we thank the gentleman for his generosity.

Mr. Pheips—Not generosity, but humanity, to save the Court from a long argument in favor of a proposition notody ever denied.

Mr. Clinton argued that the presumption was the prisoner would stand his trial. He demands an early one. Twenty-seven disinterested witnesses before the Coroner testified the prisoner had no weapon; six, including the O'Briens, said he had. On these facts he was entitled to bail. In the course of his argument counsel quoted the following extract from an opinion by Judge Pratt, in the case of The People vs. Naughton:—"This body" (the Grand Jury) "was formerly considered to be one of the bulwarks of interty. If so, its day has surely passed; for it has come to be regarded as a mere adjunct to public prosecutors, a cumbersome machine for the grinding out of questionable indictments, a wast political power, and, in bad or unscrupilous hands, an engine of oppression, wrong or outrage, Witness the speciacle, neither impossible nor infrequent, of a Grand Jury in secret session in one room and a petit jury impanelled in another, a public prosecutor novering over the two, and perhaps influencing both; citizens indicted by the one and brought to trial on short notice before the other—all this with or without the incident of but a single appeal to the judge who tries them. Here is a spectacle: With such action angels mignt perhaps both; citizens indicted by the one and prought to trial on short notice before the other—all this with or without the incident of but a sirrely period of the deceased to that effect. It w

charations of the deceased, they were not made in presence of the defence, and such declarations were excluded on the Stokes trial. Again, the Grand Jury had no evidence that this man was dead, or that he came to his death at the hands of Richard Croker. The surgeons were not examined before the Grand Jury. All authorities agree that the Grand Jury cannot indict unless the evidence, as uncontradicted, would conrict.

would convict.

Judge Barrett—If on examination of the evidence I find that the testimony of the witnesses who claim to have seen the prisoner fire would justify no higher verdict than manslaughter, then it is a case for ball, but if the Court be of opinion that on the evidence a verdict of a higher grade, if rendered, would be sustained, then the fact that a host of other witnesses said they did not see him fire would not weigh with the Court, but would be for the jury.

The proceedings then terminated.

#### THE AMERICAN INSTITUTE FAIR.

Last Day of the Exhibition-The Closing Exercises.
Yesterday was the closing day of the American

Institute Fair, and the announcement attracted a very large concourse of visitors. It has been noticed during this exhibition that the school children flocked to it in great crowds on every Saturday in order to gain the amusement and instruction afforded by the sight of every imaginable American product of nature and art, and yesterday this merry assemblage of little folks was more numerous than ever, and the vast hall resounded with the peals of their merry voices. The children were generally accompanied by their parents or teachers, and they gazed with wonder and delight at the ingenious inventions of modern science and the dainty fabrics of American manufacture. It was the desire of some of the exhibit-ors and a considerable portion of the public that

facture. It was the desire of some of the exhibitors and a considerable portion of the public that
the exhibition should be continued another week
or two, but the Board of Managers were unable to
comply with the request, owing to the arrangements which had already been made for the close
of the fair.

THE CLOSING CEREMONIES

yesterday were simple but highly interesting. A
band was in attendance and performed a varied
programme, embracing selections from Baile, Auber, strauss, Gonnod, Rossmi and Lecooq. The
leading feature of the occasion was, of course, the
announcement of the award of prizes, which had
been looked forward to with great anxiety by the
more ambitious of the competing exhibitors. The
list of the principal prizes is a long one, and is a
substantial recognition of the enterprise and
ability displayed by American producers and manulacturers. Mr. Nathan C. Ely, the President of
the Board of Managers, delivered a brief and neat
address, giving an admirable resume of the results accomplished this season, and pointing with
pride to the fact that it was a gratifying success
from every point of view (including the most important, the financial) and an improvement upon
every previous exhibition, both in the character
and excellence of the goods displayed as well as in
the number of visitors. The Board of Managers
are to be congratulated upon the growing usefulness and interest of these American institute fairs, which have now become a pleasant
feature of New York life, and whose absence in the
future would be missed by many lovers of science
and industry. As an exponent of the steady and future would be missed by many lovers of science and industry. As an exponent of the steady and daily sevance in American manufactures they are

and industry. As an exponent of the steady and daily avance in American manufactures they are certainly of especial value.

INTERESTING DATA.

A few gleanings from the memoranda of the managers may be mentioned in this connection. The daily average of visitors is estimated at 10,000, but on some days it has been as high as 20,000. The fair opened on the 9th of September. Not a pocket has been picked since the opening (certainly an extraordinary fact, which alone should cause the exhibition to be gratefully remembered by all its wealthy patrons), at all events none has been reported at the office of the Superintendent. The prizes were only announced yesterday, but will not be delivered for perhaps Sixty days, as the medals have yet to be engraved. &c.

The following are the names of the Board of Managers, as divided into their respective departments:—Fine Arts and Education—Charles F. Alien and Charles S. Arthur; Dwellings—Alexander M. Eagleson and George Whitefield; Dress and Handicrait—James H. Sackett and James Knight; Engines and Machinery—Walter Shriver and Robert Weir; Intercommunication—A. J. Halsey and William Rutter; Agriculture and Horticulture—Nathan C. Ely and Frank D. Cartis.

#### FUNERAL OF A BANKER.

The funeral of Mr. Joseph Stuart, the well-known banker of this city, took place yesterday morning from his late residence, No. 11 East Thirty-sixth street. The remains were euclosed in a handome black wainut casket. A silver plate bore the following inscription :-

JOSEPH STUART,

born November 25, 1803, died November 18, 1874.

Rev. Dr. Thomson read the opening prayer of the regular Presbyterian burial service, and delivered an address eulogistic of Mr. Stuart, in which he characterized him as a man of the highest integrity and honor, and spoke of his fine business character, his benevolence in his relations with the community, and his worth as a member of the Pourth Presbyterian church, with

member of the Fourth Presbyterian church, with which he was connected for a number of years. Rev. Dr. Hall read the closing prayer and pronounced the benediction. A simple wreath, formed of tuberoses and violets, was the foral tribute with which the casket was decorated.

Among those present were Mr. A. T. Stewart, Mr. L. P. Merton, Mr. George Bliss, Mr. William Lee, Mr. William H. Webb, Mr. John Elliott, Mr. F. T. Waker, Mr. G. W. Burnham, Mr. John D. Jones, Mr. John A. Stewart, Rev. Dr. Ormiston, Mr. Allan Hay, Mr. William Scott and others.

The following named gentlemen acted as pall bearers:—Norman White, Philo C. Calhoun, Thomas B, Ediridge, John B, Hall, William Lati-Thomas B, Eidridge, John B, Hall, William Latti-mer, William James Quinlan, Peter Donian, Wil-liam S, Eakin, Eugene Kelly, David Merrison, Wil-liam Eagie, James Drummond.

The remains were taken to Greenwood Cemetery for interment.

## MUNICIPAL NOTES.

The Board of Apportionment met in the Comptroller's office yesterday. Mayor Havemeyer, Tax Commissioner Wheeler, President Vance and Comparoller Green were present. The only busi-Comptroller to issue \$200,000 of assessment bonds and \$100,000 of Museums of Art and Natural History stock.

The new Board of Aldermen have definitely de-

termined upon their principal officers. The matter was in doubt for the past week, but the candidates may now sleep easy. Mr. Samuel A. Lewis is to be President of the Board, Mr. Frank J. Thomey, Cierk, and Mr. William H. Maloney Deputy Clerk.
Commissioner Van Nort makes the following statement of public moneys received by the Department of Public Works during the week ending

partment of Public works during the week change yesterday (Saturday):—

For Croton water rent and penalties. \$20,003

For tapping Croton papes 130

For sewer permits. 338

For sewer pipe sold to contractors. 233 Total...... \$20,635

# THE EXCISE DEPARTMENT.

The records of the Excise Department show that since the 1st of May, 1874, there have been 2,144 licenses to sell liquor appned for. Twenty-one of these applications have been refused by the Commissioners and 2.123 granted. For the licenses granted \$150,862 88 have been received, which shows the average price of a license to have been \$71 63. During the past week twelve licenses have been applied for, the same have been granted, and \$480 have been received.

The Commissioners have been asked, but have refused, to license the keepers of concert saloons where girls are employed as watters, although the places of several persons who have called upon them have never been reported as disorderly. They say that they intend to do all in their power to close up such resorts, and that, after they have refused to license them, the question whether the saloons shall continue in existence or be shut up will await the decision of the police. shows the average price of a license to have been

# THE KEROSENE FIEND.

Terrible Burning Accident in Trenton-A Mother and Child Consigned to an Untimely Grave.
Early yesterday morning in Trenton another

evidence was given of the risk which attends the careless handling of kerosene oil. The wife of a poor but honest laborer named James Riley, with her little babe but fourteen months old in her arms, was in the act of pouring some of that inand that His Honor would see, on reading the evidence, that there could be a verdict for nothing higher than manshanghter, even if the evidence were true, and, moreover, that it would be physically impossible for the prisoner to have fired the pistol behind him.

Mr. Phelps—I have not the slightest feeling in the matter, but i desire that the orderly course of instice be followed in this as in every other case, and whatever-according to Your Honor forms to make the concess to will be, I know, in this, as in all other cases, one in which we shall all acquiesce.

Mr. Fellows—The Grand Jury minutes will help Your Honor in considering this testimony before the Coroner. If the proceedings before the Grand Jury did not warrant an indictment, the Court may bail the prisoner. I submit that the minutes of the Grand Jury, and the names of the witnesses before them, will show two extraordinary facts:—One, that the evidence received there tenoing to criminate the defendant under no circumstance would be admissible on a legal trial; as to the denammable liquid from a can upon the fire, when